

*HISTORIAN'S OFFICE,
Church of Jesus Christ
of Latter-day Saints.*

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."—ROMANS 6: 16.

No. 12, Vol. LXVI.

Thursday, March 24, 1904.

Price One Penny.

THE TURKISH MISSION.

BY PRESIDENT J. WILFORD BOOTH, OF THE TURKISH MISSION.

THE beginning of the work of the Lord in Turkey, in this dispensation, under the direction of the Holy priesthood, dates back to the sixth day of April, 1840, when Apostle Orson Hyde was called to take a mission to Jerusalem. Leaving his home on the fourteenth of the same month, after preaching by the way to the Jews in several of the larger cities, Elder Hyde reached the holy city in the autumn of the following year. On Sunday morning, October 24th, 1841, he ascended the Mount of Olives, the sacred spot where once stepped the feet of the Savior and where He will stand again in the last days, and consecrated the land to the gathering of the Jews. On two occasions since then has the holy land been dedicated and blessed for the promulgation of truth, and the return of Judah's long lost children. Apostle Lorenzo Snow and others visited Jerusalem in 1873; and President Francis M. Lyman, accompanied by Elders Sylvester Q. Cannon and Albert Herman, came in the spring of 1902, and, for the third time, consecrated Palestine to the work of the Father in the last days.

The year 1888 marks the commencement of active missionary work in Turkey. Elder F. F. Hintze has the honor of being called the "Father of the Turkish mission." He came to Syria in the latter part of the eighties, and the fruits of his labors are seen to-day in many cities of Syria and Asia Minor. Elders have been so very few in this mission during these sixteen years that we can mention them all in a few lines. As records at hand are so very in-

complete, the list as given may seem to do injustice to some, and we apologize for possible omissions: F. F. Hintze (two missions), Jacob Spori, Joseph M. Tanner, James Clove, Charles Locander, Fred Diterli. W. H. Smart, Edgar Simmons (died in the mission field), Fred. Stauffer, Don C. Musser, Elder Haag, (died in the mission field), John A. Clark (died in the mission field), Albert Herman (two missions), F. A. Huish, E. W. Robinson, N. C. Christiansen, Philip S. Maycock, A. L. Larson, Apostle A. H. Lund, J. Wilford Booth (two missions), J. Alma Holdaway, Thomas P. Page, W. Lester Mangum, Henry Teuscher, Charles Teuscher, Sister Reba Booth, Reno W. Vance and Mischa Markow (two missions).

Among the Christian population of this country the history of the present generation is divided into two periods by the great massacre of 1895, in which it is said that 50,000 of their number perished. The chronology of our mission is likewise punctuated by that event. Before that date about one-half of the Elders mentioned had been here, and branches of the Church had been established in Aleppo, Aintab and Zara, with baptized members scattered from Haifa to the Black sea, and from Constantinople to the Tigris river. Over this vast area of territory, with the most inconvenient means of traveling, where weeks are required to reach from branch to branch, or from one family of Saints to another; and with that triple alliance of ignorance, prejudice and fanaticism to face, the early Elders had a hard field. They pushed on with faith and courage and hope; broke through the stubborn ranks of opposition, and now, where once their testimonies were rejected in scorn, the hand of welcome is extended to the humble messengers of truth. True there is yet much indifference, but the change has been remarkable, in our favor, especially so during the last year.

During the time of, and for two years subsequent to the massacre, the Saints were left alone with local leaders, and the Gospel being new to all, of course many things which were not understood arose and produced dissatisfaction, yet as a rule they remained firm in the faith. There was great rejoicing among them on the advent of Elders from Zion after their long deprivation.

One of the great difficulties of this mission is the extreme poverty of the Saints. Each year their chances seem to lessen of providing sustenance for their families. Many of them are weavers of silk, cotton or wool, and the manufactured goods of Europe are coming in, doing away with the products of the little hand looms of the Orient, and the poor weavers are, year by year, hopelessly struggling to prolong the life of their dying industry. With a view to the betterment of their condition as well as to assist in the fulfillment of prophecy concerning the redemption of this land, Apostle Lund and Elder Hintze were sent from Zion to look over the ground and to select a site for a future colony of the Saints. They were here in the spring of 1898, and made a tour of Syria and Palestine in company with Elders Maycock, Larson and Shirinian, a native. The records at hand give us only the brief information that a place was selected a few miles southeast of Haifa, in the valley of the Kishon. The financial condition of the Church, the political affairs of the Ottoman government, and the spiritual standing of the Saints were taken into consideration, and these, all combined, caused the brethren to postpone the movement for an indefinite period. In its stead, however, other work was

given which brought temporary relief. At present several of our sisters are engaged in making rugs, which are being sent to Z. C. M. I. and to Liverpool for sale. Fancy needlework is also coming into favor among them, and samples have been forwarded for inspection and advertisement. The workers earn from twopence to sixpence per day, and men's wages of the weaving class seldom exceed a shilling for ten hours' hard work.

With such a limited income the tithing is far below the needs of the branches, and the poor are almost daily begging assistance to keep their children from hunger. This pitiable state attracts the attention of the sympathetic Elder, and our prayers are joined with theirs for the establishment of something more hopeful and permanent, hence the recent appeal to the authorities from this mission for a colony. We have now six missionaries and about one hundred and fifty Saints, with a good representation of farmers and mechanics, and a few of scholastic attainments.

The methods of preaching the Gospel in this land are necessarily different from those of other fields. Three languages prevail among the people—Arabic, Turkish and Armenian. Each tongue is spoken among our Saints, and there are also the German speaking Saints of Haifa, who know the Gospel only in their own tongue. Until 1899, we had no books but the Bible, and almost no tracts to assist in the work of spreading the Gospel. During that year a few thousand tracts were published in the Turkish language and sent throughout northern Syria and Asia Minor, and they have been read by many people. To assist in the work of the branches a selection of twenty-eight sections from the Doctrine and Covenants was made and translated by President Hintze. Copies were made and put into book form, and they have done much good in teaching the Saints the order and regulations of the Church. So far our hymn books are only handmade, and we now feel the need of a suitable book with music set to our original hymns and to those translated into the language. The Book of Mormon has been translated into the Turkish language, and we are anxiously awaiting its publication.

Our work till now has been mostly among the Armenians, a people in whose veins runs the blood of Israel. Their ancestors were most likely in the line of the northward march of the ten tribes, and very probably associated and mingled with them. Their characteristics point strongly to an infusion of the blood of Reuben, for they are, as was that prince of Israel, "unstable as water." They are apt and industrious, yet lack in capacity for leadership, sharp but shallow, shrewd but not sturdy.

The door to the great Mohammedan race is slightly ajar, and many of them have heard the Gospel. Some of our warmest friends are among those of Islam, and a few are holding high positions in the government. A great many of these people know French, and the Book of Mormon in that language is working its way among them.

We are and have been for several years trying to secure recognition from the government, with privileges of holding schools and open meetings, and of preaching the Gospel with more liberty, and we trust in the due time of the Lord this will be given to us. For the first time in the history of the mission we now have a lady missionary, and her presence is opening the door to a new class of people who, until this time, have been difficult of access. The Lord

is preparing the hearts of the people, we feel, for a better day in this field, and we hope His promises will soon be fulfilled, especially the promises referring to the redemption of this land, so prolific in prophecy, so rich in revelation.

THE LORD'S DAY.

(Continued from page 166).

We turn now to the argument to be derived from the customs of the primitive church: Next to the New Testament writers Clement of Rome, a companion of the apostles, is most relied upon as stating correctly early Christian practices, and in his epistle to the Corinthians, speaking of things commanded of Christ, he says: "Now the offerings and ministrations He commanded to be performed with care, and not to be done rashly or in disorder, but at fixed times and seasons. And when and by whom He would have them performed He Himself fixed by His supreme will; that all things being done with piety according to His pleasure might be acceptable to His will, They therefore that make their offerings at the appointed seasons are acceptable and blessed; for while they follow the instructions of the Master they can not go wrong." From this it appears that Jesus Himself did fix set "times and seasons" for "offerings and ministrations," as well also by "whom" as "when" they should be performed, and that, too, according to "His supreme will." This represents the Lord as having arranged matters in the church—including "times and seasons" for "offerings and ministrations"—more definitely than any of the New Testament writers credit Him with doing. Is it unreasonable to think that among these was the transition from the Jewish Sabbath to the Lord's day?

In the Epistle of Barnabas, written in the early part of the second century, it is said by that writer, speaking of the Christian custom as pertaining to the Sabbath: "We keep the eighth day unto gladness, in the which Jesus also rose from the dead, and after that He had been manifested, ascended into heaven" (Epist. Barnabas, chap. 15).

The younger Pliny, the Roman governor of Bithynia, in describing the custom of the Christians to his friend, Trajan, the Roman emperor, says: "They were accustomed on a stated day to meet before daylight, and repeat among themselves a hymn to Christ as to God, and to bind themselves by an oath with an obligation of not committing any wickedness; . . . after which it was their custom to separate and to meet again at a promiscuous, harmless meal (the sacrament?), from which last practice they desisted, after the publication of my edict."

It is only claimed for this passage that it proves that the Christians had a stated day on which they met for the worship of God, and the renewal of religious covenants; and doubtless the stated day was the eighth day of the week mentioned by Barnabas, and which corresponds with the "first day" of the week, mentioned by the New Testament writers.

Justin Martyr, one of the most learned and highly esteemed of the apostolic fathers, is very clear on this subject. He says, writing in the first half of the second century, almost within shouting distance of the inspired apostles: "In all our obligations we bless the Maker of all things, through His Son Jesus Christ, and through the Holy Ghost, and on the day which is called Sunday

there is an assembly in the same place of all who live in cities or in country districts; and the records of the apostles, or the writings of the prophets, are read as long as we have time. Then the reader concludes, and the president verbally instructs and exhorts to the imitation of those excellent things. Then we all rise together and offer up prayers. And, as I said before, when we have concluded our prayer, bread is brought and wine and water, and the president in like manner offers up prayers and thanksgiving with all his strength, and the people give their assent by saying, 'amen.' . . . But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, when He changed the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead: for the day before that of Saturn He was crucified, and on the day after it, which is Sunday, He appeared to His apostles and disciples and taught them these things which we have given to you also for your consideration."

We have not the space to further examine the testimony of the fathers, nor is it necessary. Sufficient has been quoted to show that in that age immediately succeeding the Apostles, the practice, which seems to have begun even under the immediate supervision of the Lord Himself, was firmly established in the early church. The learned writer in Smith's Dictionary of the Bible, Rev. James Augustus Hessey, who there treats this subject says: "The result of our examination of the principal writers of the two centuries after the death of St. John are as follows: The Lord's day (a name which has now come out more prominently, and is connected more explicitly with our Lord's resurrection than before) existed during these two centuries as part and parcel of apostolical, and of scriptural Christianity. . . . Our design does not necessarily lead us to do more than to state facts; but if the facts be allowed to speak for themselves, they indicate that the Lord's day is a purely Christian institution, sanctioned by apostolic practice, mentioned in apostolic writings, and so possessed with whatever divine authority all apostolic ordinances and doctrines (which are not obviously temporary, or were not abrogated by the apostles themselves) can be supposed to possess" (Vol. II., p. 1679).

Yet after all this is admitted, and the strength of the argument is very great in our judgment, it must still be confessed that it falls somewhat short of being absolutely conclusive. It cannot be made out clearly and positively that Jesus or the apostles by direct, official action authorized the observance of the first day of the week as a day of public worship, dedicated to the service of God, and designed to take the place of the Jewish Sabbath. The most that can be claimed for the evidence here adduced—and it is the strongest if not all that can be marshalled in support of the proposition—is that it is probable that such a change was instituted. Rev. Baden Powell, professor of geometry at Oxford University, states the case as it stands most truly. He says: "To those Christians who look to the written word as the sole authority for anything claiming apostolic or divine sanction, it becomes peculiarly important to observe that the New Testament evidence of the observance of the Lord's day amounts merely to the recorded fact that the disciples did assemble on the first day of the week, and the probable application of the designation of the Lord's day to that day."

That Catholics regard what is written in the New Testament as insufficient

to justify them in the observance of the first day of the week instead of the seventh is evident from the fact they appeal to the tradition of the church as the unwritten word of God in justification of their practice, and upbraid Protestants for their rejection of the authority of tradition, which alone, in their view, justifies the change from the seventh to the first. The author of the Catholic work "End of Religious Controversy," after citing the scripture commanding the observance of the seventh day as the Sabbath, then says: "Yet with all this weight of scripture authority for keeping the Sabbath or seventh day holy, Protestants of all denominations make this a profane day, and transfer the obligation of it to the first day of the week, or Sunday. Now what authority have they for doing this? None whatever except the unwritten word, or tradition of the Catholic Church; which declares that the apostles made the change in honor of Christ's resurrection and the descent of the Holy Ghost on that day of the week" (End of Religious Controversy, letter 11).

This is the element of uncertainty in the evidence, and the consequent inconclusiveness in the argument that those who contend for the seventh day as the Sabbath of the Lord take advantage of; but, as stated in the beginning, the Latter-day Saints need not share the embarrassment that other Christians generally feel over the question, for the Lord has set the matter at rest by a revelation in these last days to His church. In a revelation to His servant Joseph Smith, given in August, 1831, He said: "Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up the sacraments upon my holy day: for verily this is a day appointed unto you to rest from your labors and to pay thy devotions unto the Most High. Nevertheless thy vows shall be offered up in righteousness on all days and at all times: but remember that on this the Lord's day thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and unto the Lord. And on this day thou shalt do none other thing only let thy food be prepared with singleness of heart that thy fasting may be perfect, or in other words that thy joy may be made full" (Doc. and Cov. Sec. 59: 8-15),

And thus the matter is set at rest. The observance of the "Lord's day" as a day sacred to the worship of Almighty God, so far as the Latter-day Saints are concerned, does not rest upon the "probability" that it was of divine or apostolic institution, as in the case with Protestant Christendom; nor does it rest upon the "tradition" of the church that it was of apostolic institution, as in the case of the Catholic church; but the observance of the day comes to the Church of Christ by direct appointment of the Lord by revelation to the head the Church in this dispensation; and that revelation transforms the "probability" that the first day of the week was substituted for the old Jewish Sabbath, unto a certainty.

In conclusion, let us ask our young Latter-day Saints to observe with what solemnity God hath dedicated this day, and set it apart for the worship of the Lord; and how strictly He hath prohibited other occupation than this on that day; and so much as our "certainty" outstrips the "probability" of other Christians that the "Lord's day" is the proper day for public worship, so let our strict observance of it outstrip theirs.—*Improvement Era.*

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 31st, 1903.

Conferences.	Conference Presidents.	Branches.		Mission- aries.	Local Priesthood.				Members.	Total Officers and Members.	Children under 8 years old.	Total No. of Souls.	Baptized.	Emi- grated.		Excom'municated.	Died.	Strangers' Houses Visited.		Gospel Conversations.	Tracts Distributed.	Books Distributed.	Meetings Held.				
					Apostles.	H. Priests.	Seventies.	Elders.						Ladies.	Elders.			Priests.	Teachers.				Deacons.	Over 8 years old.	Under 8 years old.	In Tracting.	By In- vitation.
Birmingham	Homer T. Rich	5	2	8	8	19	6	3	11	380	419	117	536	24	4	6	3	35114	3409	6967	118998	2692	1128				
Bristol	Joseph Ogden	1	1	6	8	8	5	10	162	185	185	17	202	27	10	10	1	40577	1718	10335	82494	1781	766	767	767		
Grimsby	Ed. A. Bingham	2	5	9	9	10	15	10	7	257	299	59	358	23	10	3	2	19496	1802	6486	132029	2786	513	247	247		
Irish	Heber Burdon	2	5	10	10	7	5	3	3	99	117	39	156	8	4	1	2	16458	1820	3027	79201	1439	204	120	120		
Leeds	Edw. A. Morgan	6	6	13	16	8	20	12	15	381	433	72	505	65	32	4	4	31337	2971	7387	171705	4683	1095	297	297		
Liverpool	Jos. S. Clark, Jr.	9	5	16	13	8	8	5	5	198	431	47	271	37	31	2	2	37871	2162	8870	242121	7658	1066	104	104		
London	Henry H. Blood	7	12	4	12	27	14	3	11	375	316	66	382	46	29	4	6	52782	3124	12925	283270	6373	1315	729	729		
Manchester	John W. Saunders	8	1	10	10	28	14	21	19	437	519	160	679	42	7	3	5	32782	2758	4479	97740	2417	1006	251	251		
Newcastle	John S. Baugh	3	6	6	10	9	6	2	5	181	203	28	231	33	1		7	38555	3628	6982	135733	4549	3270	460	460		
Norwich	Darwin R. Harris	3	1	1	10	20	10	12	10	168	220	57	277	25	13		2	19724	2860	8040	97169	11607	4345	2000	282		
Nottingham	Jas. L. Dunford	5	7	7	9	16	11	4	6	213	250	64	314	33	29	6	3	2	29059	3932	4757	111607	1668	1152	60	60	
Sheffield	Frank H. Wyatt	3	1	7	9	32	14	13	11	221	291	63	354	23	16	6	1	4	42412	1406	6164	193736	3995	640	563	563	
Scottish	Stewart Eccles	4	2	2	12	13	4	7	3	91	118	16	134	5	8	2	3	12543	381	3370	47087	1116	583	268	268		
Welsh	David W. Davis	1	2	2	2	13	4	7	3	91	118	16	134	5	8	2	3	12543	381	3370	47087	1116	583	268	268		
Liverpool Office																											
Total		64	21	6	85	142	42	171	145	101	119	3442	4025	858	4883	472	216	39	12	60	419111	36032	99318	1936783	49496	15696	3255

Owing to the fact that all the reports of the continental missions have not yet been received at the Liverpool office, a tabulated statement of the work of the European mission for the past year cannot be printed at this time, but will be given later with the grand totals.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 24, 1904.

EDITORIAL.

THE ANNUAL STATISTICAL REPORT.

IN presenting the statistical report of the British mission for the year 1903, it is proper to state that conference records are now being more carefully compiled and kept than ever before; changes in record books and in forms have been made, individual histories have been obtained, so that the names of none but actual members in full fellowship appear on the books. All this has necessitated additional work for presidents and clerks. To a great extent this accounts for the delay in publishing the annual report, which will be found on another page. From two of the continental missions, Switzerland and Turkey, as well as from Iceland, the annual reports have not yet been received; so it is impossible to give the grand totals of work performed in the European mission during the year.

There have been engaged in the work of the Lord in Great Britain and Ireland two hundred and thirty-five traveling Elders and four lady missionaries, laboring in fourteen conferences, with sixty-four branches. Four Elders, in addition to the President of the mission, are employed at the Liverpool office.

The principal means of spreading the Gospel has been by distributing Latter-day Saint literature from door to door. During the year 429,613 houses were visited; 1,936,783 tracts and 49,496 books were put into the hands of the people. The missionaries have held 99,318 Gospel conversations, London having the greatest number and Bristol the highest average per Elder.

There is a material falling off in the number of baptisms for the year, the total being 472, giving an average of 2.05 per Elder, as against 581 for the year 1902. In this particular London leads with a total of 79 baptisms, an average of 4.15 per Elder; Leeds is second with an average of 3.41, and Manchester is third with an average of 2.8 per Elder. The decrease in the number of baptisms does not imply a diminution of effort on the part of the missionaries. Greater pains have been taken to instruct candidates in all of the principles of the Gospel, and to see that they have strong testimonies, and are firmly grounded in the truth before administering the ordinance that unites them with the Church. With many applicants baptism has been deferred until, in the opinion of the Elders, these candidates are better prepared for it. The results sustain the wisdom of the policy in the character, strength and usefulness of the newly received members.

There were eighty-three more open-air meetings held during the year than had been held during 1902. That many conference presidents and Elders do not put sufficient stress on this portion of their missionary labors is shown by the great differences in the amount and character of the work performed even where conditions are almost identical. The same differences prevail in different districts in the same conference. The three conferences in which the greatest number of out-door meetings were held are London, with 729, Scottish, with 559, and Newcastle with 460 meetings. At the other end of the list come the Sheffield, Nottingham and Irish conferences with 76, 63 and 20 meetings respectively, while Birmingham reports no open-air meetings held. From the monthly reports it is evident that in each conference the majority of street meetings have been held by comparatively few missionaries. Thus in London seventy-five per cent. of all the out-door meetings were held by eight Elders, and this state of affairs is to be found in other parts of the field.

While a few unpleasant incidents have occurred in connection with the street work, the opposition has not been nearly so violent as in preceding years. Through this agency a direct testimony has been borne to not less than 81,375 people, estimating twenty-five persons as attending each of the 3,255 open-air meetings. This is not an over-estimate for, while many times the number has been less, yet frequently the crowd that has gathered about the Elders has been numbered by the hundreds. Many investigators have been found through this agency, and many converts have been baptized as the direct results. If we count each of the tracts that have been distributed at these meetings as bearing a silent testimony to a single person, the value of this method of spreading the Gospel will be better understood and appreciated.

The tithing reports for the year are very satisfactory, there being a net increase of more than eight per cent. over the tithing of 1902. The most remarkable increase has been in the Irish conference which, with only seven additional tithepayers, increased its tithes by more than fifty per cent. The Irish conference, with only forty-six names on the tithing list, has collected more than the Birmingham conference, with one hundred and twenty-six enrolled tithe-payers. Ireland also leads all of the conferences in the proportion of tithing remitted to the Liverpool office. It has sent in eighty per cent. of its gross receipts, a showing that is not approached by any other conference in the mission. Following Ireland, those conferences which show an increase in the tithing come in the following order: London, Scottish, Leeds, Birmingham, Newcastle, Liverpool, Bristol and Norwich. Those conferences showing less tithing collected in 1903 than in 1902 are Grimsby, Manchester, Nottingham, Sheffield and Welsh.

At the beginning of 1903 President Lyman requested the conferences to reduce their expenditures so that at least fifty per cent. of the tithing collected could be remitted to mission headquarters. Four conferences have done as desired, namely, Bristol, Irish, London and Newcastle. Liverpool approaches within a few dollars of the fifty per cent. amount, while Manchester has turned in but six per cent. of tithing collected. On the whole expenses throughout the mission have been materially reduced and the finances, for years, have not been in so prosperous a condition. The mission president earnestly desires

presidents of conferences to carry out President Lyman's instructions in regard to forwarding fifty per cent. of tithes collected to this office. In some cases it is realized that this cannot be done, as a few conferences, such as Manchester, have excessive hall rents to pay, and the good of the cause demands that meetings be maintained. But wherever practicable a strong effort should be made to remit the percentage requested.

THE SEVENTH DAY FALLACY.

MANY people imagine that the strict observance of one particular commandment will atone for the violation of other details of the divine law. Among the Jews, in the time of the Savior, the rigor with which the law of tithing was kept, was considered by the Pharisees to give them license to "pass over judgment and the love of God." To-day there are men who claim that their great acts of benevolence should prove a passport to the kingdom of heaven, no matter what the character of their lives has been.

As with individuals so with sects and denominations. The tendency is more and more to focalize the conditions of salvation upon one single principle or tenet, rather than upon the entire law of the Gospel. In one church "belief alone" is the open sesame to the portals of celestial bliss. Another lays entire stress upon "baptism by immersion." A third considers implicit confidence in the doctrine of "predestination" as essential to eternal life. One denomination preaches the observance of the seventh day of the week as the only divinely hallowed day of worship so strenuously that its members are called Seventh Day Adventists. The views which they present and the objections which they offer to the sacred observance of the first day of the week were treated in THE STAR of last week and also in the current issue, in an article entitled "The Lord's Day," which we wish to commend to the study of all Elders who have difficulty in answering the Adventist arguments.

The Latter-day Saints are ever willing to acknowledge that some good may be found in every sect, and to commend that good no matter where it exists. To the great credit of the Seventh Day Adventists, be it said, they keep the Word of Wisdom both in the letter and in a spirit that, if it were more universally practiced, would do much for the temporal salvation of the world. In discountenancing the use of strong drink, tobacco, tea and coffee they take as radical a stand as do the Latter-day Saints, and they put far more stress than do most Saints upon abstinence from flesh and especially from pork in any form as an article of diet. They do this solely on physiological grounds, claiming no revelation, as have we, upon the subject, and they should have all of the credit to which they are entitled, but no more.

These very principles of right living that they so strenuously advocate were taught by the Prophet Joseph and his brother Hyrum, years before the Seventh Day Adventists came into existence; and in the sermons of President Brigham Young and Elder George Q. Cannon will be found the very teachings in regard to the use of meat and of pork which the Adventists give to-day. Little by little many of the sects of the world are copying and imitating the good things of "Mormonism," and these prove attractive to people who have neither the strength nor the desire to live the whole law. These partial truths seem to have the power to fascinate and entangle men. But, with the Spirit of the

Gospel in their hearts, the Saints need never fear mistaking the false for the true, the counterfeit for the real, the doctrines of men for the pure principles of life and salvation as revealed in this dispensation.

W. M. W.

OWING to the publishing of the annual report and of two articles on the present investigation at Washington, several conference reports and the mission notes have been laid over until next week. Special attention is called to the article on "The Lord's Day," which should be carefully studied, and may be read with profit by investigators. This article, together with the "Testimony of a Non-Mormon," "President Smith Speaks Out," "A Senseless Campaign," by President Smith, and the statistical report, makes Nos. 11 and 12 of the current volume of the STAR of especial value to missionaries and friends. A large edition has been printed so that extra copies may be supplied to those who desire them.

CONFERENCE will be held in Finsbury Town Hall, London, on Sunday, April 3rd. On the preceding evening a concert will be given at the same place under the auspices of the Latter-day Saints of London. On the program appear the names of such well-known soloists as Miss Nannie Tout, soprano; Mr. Heber S. Goddard, baritone; Miss Eva Starling, violinist; Mr. Cecil Montague, pianist; also Mrs. Winifred T. Brown, Mr. Charles Cook, Mr. Edwin F. Tout and family, and Mr. Franklin P. Foster. It is safe to predict that the reputation of the previous concerts under the same management will be ably sustained.

RELEASE.—Elder Isaac C. Morris, of the Welsh conference is honorably released to return home April 1st, per s.s. *Celtic*.

A DISTRICT MEETING will be held at the Assembly Rooms, The Square, Walsall, Birmingham conference, on Sunday next, March 27th. Services at 2:30 and 6:30 p.m.

A DISTRICT MEETING of the Airdrie branch, Scottish conference, will be held in the Albion Hall, Graham Street, Airdrie, Scotland, on Sunday, April 10, 1904, services commencing at 2 and 6:30 p.m.

THE GRIMSBY CONFERENCE.

ON Saturday, March 19th, President Heber J. Grant met the traveling Elders of Grimsby conference in council meeting and a report was given by each Elder for the past six months showing the average tracts to be 764, books 20, and conversations 50 per month for each Elder.

Sunday morning the Saints assembled in the Lecture Hall, Kingston Square, Hull, where a sacrament meeting was held. President Edwin A. Bingham then welcomed those present and presented the names of the general authorities of the Church, and of the traveling Elders. Elder Cornelius H. Banks spoke briefly on the Church organization. President Grant expressed a pleasure in meeting those present, for he always enjoyed speaking to the Saints

and those who are interested in the work of the Lord. He then showed the folly of the "faith alone doctrine." He said we develop on spiritual things only as we work for the Lord and do those things which He has commanded us to do.

At the afternoon meeting there were present besides the Saints a large number of friends. Brief remarks were made by Elders Albert F. Dixon, George F. Evans and Malcolm McAllister. President Grant then spoke upon the persecution of the Saint in this dispensation. He related a number of incidents in the early history of the Church, showing how the Saints by being persecuted fulfilled a prophecy of Joseph Smith, that "they would continue to suffer persecution until they would be driven to the Rocky mountains." This was because Satan has so much influence upon the hearts of the children of men. In all of the religious division that there is in the world the devil has been the means of uniting all sects on one thing, and that is to oppose the Latter-day Saints.

In the evening Elders E. Le Roy Harrison and Hugh C. Watson spoke, and then President Grant said, "the strongest knowledge anyone can have is from experience." He related a number of personal experiences, showing that the Saints enjoyed the gifts of the Spirit in fulfillment of the blessings of the Patriarchs, or Evangelists. He closed by testifying to the divinity of the work of Joseph Smith. Miss Maud Anderson then favored us with a solo. The choir, under the direction of Brother Joseph H. Woods rendered a beautiful anthem, and after the benediction our conference adjourned for six months.

On the following day baptismal services were held, and nine persons were added to the Church. With but one exception they were new members. Five of the above number are from York, which is comparatively a new field. The ordinance was performed by President Edwin A. Bingham. In the evening a social was held, in which Elders, Saints and friends took part, and a very enjoyable time was had by all present.

ARTHUR C. CHADWICK, Clerk of Conference.

WORD FROM ICELAND.

ELDER LOFTER BJARNASON writes from Iceland as follows: "During the months of January and February we visited the homes of 442 strangers, revisited 15 of them, distributed 891 tracts, loaned 6 books, held no public meetings. Each Sunday we meet with the few Saints here, bear our testimonies to them and encourage them to be faithful. Occasionally an investigator calls at our lodge and we explain the principles of the Gospel to him. We have prepared two small tracts, which we hope to publish in the near future—one on the Apostacy and the other on the Restoration of the Gospel.

We feel that by using our little means for the purpose of publishing tracts we can accomplish much more than by renting halls to hold public meetings in, for that is very difficult and expensive in this country. About the last of April or the first of May we leave for Vestmanneyjar, where we intend to make our headquarters the coming summer. From this point we intend to revisit the places where I tracted last season, where we have several friends. The same district has been visited in former years."

PRESIDENT SMITH SPEAKS OUT.

THE frank and candid statement made by President Joseph F. Smith before the Senate committee as to his family relations, will be published throughout the land and will probably be variously interpreted. He was under no "compulsion" in the matter, but having nothing to hide, he unhesitatingly announced the fact that he had lived with his wives and children in plural relations notwithstanding the law against such cohabitating, holding himself ready to meet the consequences whatever they might be.

His position is well defined. He married his wives before the manifesto of President Woodruff was given to and adopted by the Church. He has not married any since that time. Nor does he admit but avows to the contrary that the Church has since authorized any plural marriages. He regards his covenants with his wives as sacred and binding, and he will not desert them or cast them off. If he is lawfully accused and prosecuted for this he is ready to meet the issue. He conceals nothing as to his status or as to his belief in the principle of plural marriage.

There is nothing new in this to the people of Utah, or to a great many well-informed persons residing in other parts of the country. The compact between the Nation and this State on entering the Union was, that "polygamous marriages should be forever prohibited." They have been prohibited by law. There was no condition exacted as to the living of men with the wives previously married to them. The new State enacted laws as to the relations of the sexes, and they may be executed and enforced.

But it is well known that public sentiment was widely in favor of permitting existing plural relations to remain without disturbance, so long as further polygamous marriages were not contracted. The laws of Congress had defined the difference between the two conditions, and the definitions had been adopted by the State. President Smith's attitude is well understood, and there has been no "lifting of the curtain," as alleged.

As to the revelation on plural marriage, President Smith's position is plain and consistent. He believes in its divine authenticity. But he conforms to the official manifesto of President Woodruff. He and every other man has a right to the free exercise of his religious belief. No person, court, government or earthly power may rightly interfere with or attempt to punish him for his abstract faith. His acts, however, are within the purview of the law.

If, as avowed by some persons, it is "the Mormon Church" and not Reed Smoot that is under investigation, while the Senate may have no lawful authority to pursue such an inquiry, we hope it will be so thorough and fair that it will be a real exposition. We have been trying to expose "Mormonism" for more than half a century. The national inquisition will do more to aid that work than anything that has happened during that period. Whatever the result may be as to individuals and their rights as citizens and legislators, the truth will be held up for public attention, and will emerge out of the clouds that may be cast around it, bright, effulgent and potent for the glory of God and the accomplishment of His great latter-day work.—*Deseret News*.

"NEVER mind the future, if you take real care of the present.

A SENSELESS CAMPAIGN.

BY PRESIDENT JOSEPH F. SMITH, IN THE "IMPROVEMENT ERA."

JUST now there seems to be a general, united uprising of the religious denominations against the Latter-day Saints. The excuse for the turmoil is the election of Hon. Reed Smoot to the Senate of the United States—not by the Church of Jesus Christ of Latter-day Saints, but by the Legislature and people of the sovereign state of Utah. Every woman's organization in the country is up in arms; churches and religious societies are all vigorously united in a crusade against the Church of Christ. Petitions have come from all parts of the country to overwhelm the Senate, asking for the expulsion of Senator Smoot from that body. The whole campaign is generated by a coterie of ministers. Back of the agitators, hiding behind them, stand these "shepherds of the flocks," dabbling in dirty politics in the name of purity, with all their might and strength.

Is the campaign justified? The charges against Mr. Smoot are that he is a polygamist, and especially that he is an active officer in the Church to which he belongs, and to which it is alleged he acknowledges allegiance superior to that which he owes to the United States government. The first charge is generally conceded to be false, even by the misled petitioners and their agitating ministerial generals. The only charge, then, is that he is a "Mormon," and, being so, the question is, whether he is prohibited from holding office under the government; whether belief in his religion is irreconcilable with American citizenship; whether he owes his Church an allegiance which is in conflict with his allegiance to the government of our country.

Happily in this country there is religious freedom, and it is well that it should be so, otherwise toleration would die; hence, that Senator Smoot is a Latter-day Saint is no disqualification. His religious belief is no more the business of the Senate or the American people, or the ministers and their adherents, than is the religious belief of Senators Dubois, McComas, Depew or Hoar.

Personally, he is a good, conscientious, able, temperate man, quite the peer of the petitioners and their generals in moral purity and social standing: hence this does not stand in his way. His religion and personality, under these conditions, cannot act as a bar. He is a law-abiding citizen of the United States, and of the State in which he was elected—truthful, moral, upright, with no tarnish on his name. He was elected in the proper way to his honored position, and there was not the least shadow of doubt or suspicion cast on the method of his election. There was no money or other undue influence used, and no person can truthfully accuse him or the legislature which elected him, of any fraud or irregularity. His was among the cleanest elections, if not the cleanest election, in the whole country, held to elect men to the exalted office of Senator of the United States. His religion teaches loyalty to God, to government, and all those virtues which go to make up the personality of the senator, a belief in which is surely not irreconcilable with true American citizenship.

All churches claim to be divinely appointed, and place God above country,

and any man who renders true homage to God, cannot break the law, for he lives above it. No man can be a good Latter-day Saint and not be true to the best interests and general welfare of his country. After all these years, it is folly to say that the Church is antagonistic to the national government. The part which our people took in the Mexican and Spanish-American wars should be enough to eternally brand such statements as false. The allegiance claimed from its members by the Church does not prevent a member from being a loyal citizen of the nation. It rather aids him; fidelity to the Church enables a man better to entertain patriotic allegiance to his nation and country. There is nothing required of a Latter-day Saint that can in any way be construed to militate against loyalty to the nation, and for that reason Senator Smoot is under no obligations to the Church that can come in conflict with his fealty to country. It is plain that the campaign of the ministers is unjustified.

Why, then, do they carry it on? It is to fight the Church to which Senator Smoot belongs, over his head. The fact that he holds the priesthood is gall and wormwood to them. They fight him to get an opportunity to oppose the work of the Lord. And they antagonize the Saints because they believe in revelation, and choose to worship God in the way that Christ commanded when He established the Church upon the earth; and for the further reason that the Saints refuse to acknowledge these priests as spiritual leaders. For these reasons they combine together and seek to place the Latter-day Saints under a political ban. They are unjustified. The Church is not in politics. It did not elect Senator Smoot. Its mission is to preach the Gospel of Christ; to help the needy; to do good to all men—not to control politics. The Latter-day Saints entertain individual views as to politics, to which they have a right; and are entitled to them as much as the petitioners are to theirs. The Saints do not vote as one party, and do not even combine politically to fight their enemies—a course which the ministers and their congregations have not only recently pursued in Utah, but which they are now pursuing in seeking to stir up political frenzy in Congress and the nation, by accusing the Saints of disloyalty, treachery, and all manner of unworthiness, when the facts are that their history proves them to have been loyal, honest and worthy, in every test to which they have been subjected.

Furthermore, it is a ridiculous farce to ask Congress to investigate and report upon the moral condition of a church, in order to determine whether a United States Senator, against whom no wrong can be found, and who was regularly elected, is entitled to his seat in the Senate. If the laws are broken by individuals of the Church, such individuals are amenable to the laws; but what bearing their shortcomings may have upon the seating of a senator from the state in which they live, only the enemies of the Church appear to comprehend. Justice and common sense can see no related connection.

It is a dangerous precedent which the agitators are seeking to establish. If the Latter-day Saints are proscribed to-day, what sect will next be assailed by the spirit of proscription? If a combination of church people shall succeed this year in placing a ban upon Senator Smoot because he is a Latter-day Saint, what evidence have we that this religious combination shall not next year place a similar ban upon an adherent of some other unpopular denomi-

nation? To what will the efforts of this religious league, in the nation, lead? What will be the result? What is the end?

One thing is certain: this determination of its enemies to make war on the Church, while it may result in temporary disadvantage, annoyance, petty persecution, and bitter hatred, will in the end, when the truth concerning us shall be laid bare, and it will be by investigation and time, result in growth, benefit and blessing to the work of God. In this truth, the missionaries abroad, the young people at home, and the members of the Church in general, may find consoling comfort.

THE LORD MY PASTURE SHALL PREPARE.

The Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye;
My noon-day walks He shall attend,
And all my midnight hours defend.

When in the sultry glebe I faint,
Or on the thirsty mountain pant:
To fertile vales and dewy meads
My weary, wandering steps He leads;
Where peaceful rivers, soft and slow,
Amid the verdant landscape flow.

Though in the bare and rugged way,
Through devious, lonely wilds I stray,
Thy presence shall my pains beguile;
The barren wilderness shall smile
With sudden green and herbage crowned;
And streams shall murmur all around.

Though in the path of death I tread
With gloomy horrors overspread,
My steadfast heart shall fear on ill
For Thou, O Lord, art with me still;
Thy friendly hand shall give me aid,
And guide me through the dreadful shade.

JOSEPH ADDISON.

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